

most simultaneously at Huntingdon, Ashland and Mt. Morris.

The general church was not, at this early date, ready for a school, but this the brethren in the Fall Creek church (now called the Lexington church) did not realize, for they had ever been, and still are, quite liberal. They purchased an academy building built a few years before by the so-called Campbellite church and requested Elder Quinter to come and superintend the school. He came and the school was opened in October 1861 just as the flower of the young men were being carried away by the "war spirit" which at that time reigned supreme throughout our land. This and the lack of sympathy in the church hindered the success of the enterprise, and after three years of arduous labor the school was closed and the building sold.

Elder Quinter did little or no teaching himself. Rev. O. W. Miller, of Virginia, was the principal teacher. He was afterwards connected with the school at Bourbon, Ind., and when that collapsed he went further west and afterward severed his connection with the church. The other teachers were all ladies, the chief among them was Clara Augusta Haas. She was a teacher of some reputation in Columbiana Co., O., and did her part in making a success of the school. She also removed to Indiana and was connected with the Bourbon school, if I mistake not. The Primary Department was in charge of Mary Craig, an elderly widow lady, and Miss Lettie Day was the instructor in music.

The trustees were not all members of the church, some prominent business men of the village were chosen on the Board. I am not able to say just how near the Institute came to success, but as it was discontinued we must conclude that Elder Quinter did not find it self-sustaining. I remember that the local patronage was fairly good and also that the brethren in charge were disappointed because the general brotherhood did not do more in patronizing the school, but an opportunity was afforded them of disposing of the building to the village for a public school building. In embracing this opportunity the Board was enabled to retire without serious financial loss.

Ashland, Ohio, Jan. 16, 1896.

As the sun does not wait for prayers and incantations to be induced to rise, but immediately shines and is saluted by all, so do you also not wait for clapping of hands and shouts of praise to be induced to do good; but be a doer of good voluntarily, and you will be beloved as much as the sun.—*Epictetus*.

we sit around and wait for a smooth sea. Just before Paul says, "It is God that worketh in you both to will and to do of his own good pleasure;" he says, "Work out your own salvation with fear and trembling," and joins them with a *work*. On my way into Chicago from the west I went into a tourist car to secure a berth. The porter said, "Yes, it is all right," but I saw that the car had no other passengers. In a short time the conductor came in. On the porter's inquiring he said, "You can't sell that man a berth on this car to-night with the promise that your car will get into Chicago with this train." The porter said, "Why?" He said, "Because you will be set off at Rock Island, you're deadhe'din." The car that is doing no business like the passenger who pays no fare is said, by train men to be "deadhe'din."

Many folks like a place in a respectable train to the New Jerusalem, but they want to deadhe'd their way. Work! Work! Work out your own salvation for it is God that worketh in you. If you attempt to deadhe'd you will be set off at "Rock Island."

If we have begun a work by God's directions we can safely look to him for guidance, to the fullest extent. If he intends for you to give it up he won't let you know it by your looking at the difficulties. Jesus didn't want Peter to sink, but he was going down any way looking at the storm. "Have faith in God."

Glenford, O.

THE FIST DUNKER SCHOOL.

D. BAILEY.

A few weeks ago, one of my boys had occasion to use a pocket testament, so he went to the library in search of one. When I saw the book he had it had a familiar look, so I took it and looked at the fly leaf; there I saw the legend, "German Baptist S. S. No. 38."

At first I could not recall the history of the book, but on second thought I recognized the chirography of Elder James Quinter and my mind drifted back thirty-five years to the time when he started his school at New Vienna, Clinton County, O., and started a church there. I was but a boy at that time and as I have no memoranda I may err from not having a clear understanding of matters at the time as well as from a failure of memory.

This was, indeed, the beginning of educational work among the German Baptist Brethren, ante-dating the organization of Salem College at Bourbon, Ind., by more than ten years and it was not until almost ten years more had passed that the work was revived, schools opening al-

THE PASSOVER QUESTION.

P. J. BROWN.

"To us who do not see a single trace of the passover in the Lord's last supper, it furnishes highly interesting and conclusive testimony against the fallacy of confounding the two separate festivals with each other." P. H. Beaver, in Ev. No. 50, Vol. XVII.

As indicated in Ev. No. 2, Vol. XVIII, I accept the above as written for my special benefit, and I now ask for one more hearing upon the passover question. I shall endeavor to use as little space as will in any wise allow me a fair opportunity to make myself understood, and I shall also try to deal with the question in as smooth a manner, as my positive and intense nature will admit of, without a total obscuration of my own personality, and when this is done and placed before the brotherhood, I shall drop the subject, unless some very special reason will call me up again. What I conceive to be Brother Beavers first error is his "two separate festivals," a thing I never heard of before, and a thing that had no existence. As there is but one sun in the solar system, so there was but one feast that night, kept by Christ and the Apostles. But while that sun serves a dual purpose, and very essentially so, which are to give light and heat to the world, so that festival had the dual design of ending the old passover, and inaugurating the new feast of charity. Hence I point out Brother B's second error, where he calls it the Lord's "last" supper, he should have said the last passover, for so it was, or the *first* supper, for so it was, and the last supper will be when the kingdom of God is fully developed, when the faithful will "eat and drink at Christ's table in his kingdom," Luke 22:30, and after the writing will be fulfilled: "Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:9.

During our former investigation of this passover question, some one made the remark that the keeping of the passover by Christ and the Apostles could not be reconciled with the Gospel of St. John. I will cheerfully undertake that task when I get there, but to reconcile their *not* keeping it, with the gospels of Matthew, Mark and Luke, when they all testify that they did keep it, would be to me a hopeless task, simply denying their statements will not prove or disprove anything.

And the disciples did as Jesus had appointed them. Matt. 26:19. These were the two, Peter and John. Mark 14:13; Luke 22:8. Matthew and Mark tell us that these did as "Jesus had appointed them." Now let us not forget that these were Peter and